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Transformative  
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assocAION for HUMANISTIC PSYCHOLOGY

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The roots of humanistic and transpersonal psychology are entwined with ecopsychology and the Society for the Anthropology of Consciousness (SAC). The “bridge” theme of this conference, to be held at McMenamins historic Edgefield Resort at the entrance to the beautiful Columbia River Gorge, represents an interdisciplinary coalition of groups rallying together to reassess science and culture and the interface of technology and nature. Representing a call for a more systemic, process-oriented, intimate/sensual understanding of the universe in which we live, a call essential to bridging nature and human nature and reinventing our narrative construction of science and culture. Information: http://www.sacaaa.org.
A Multidimensional Intercultural Workshop:
Exploring the Culture-in-the-Self and Intercultural Power Dynamics

DINA COMNENOU, Ed.D., AND CARROY U. “CUF” FERGUSON, PH.D.

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This is the first of a series of experiential workshops designed to assist participants in exploring a multidimensional intercultural phenomenon called “culture-in-the-Self.” Beneath surface culture(s) for each person on the planet is a world of inner energy vortexes, coalesced around internalized “cultural thought and emotional phenomena” that operate at a core level of Self, individually and collectively, to influence core worldviews and paradigms about who we are, what is possible or not, and how to view the Mind–Body–Spirit connection.

There will be two sections to this workshop. In the first section, practitioners and other participants will learn about six principles for increasing awareness of the culture-in-the-Self, experiential methods for getting in touch with the culture-in-the-Self, its multidimensional nature, and its relation to core worldviews and paradigms, and the twelve Spiritual lessons associated with exploring the culture-in-the-Self, and will identify ways that the culture-in-the-Self can both help or hinder work with clients in a variety of helping arenas, as well as help or hinder how one relates to “the other” in a variety of human relation contexts. In the second section, participants will be invited to engage in processes to create an environment that will allow them to express whatever belief system they hold and to explore a “power equal” way for cultures to come together and communicate.

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All meals, drinks, taxes, and tips are included. The rate for Standard Ocean View room is $80 per person or $140 for a single. You can also upgrade to the concierge Crown Club Tower (no kids) for $105.00 per person per night on double and $155 single.
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EDITOR’S COMMENTARY

This issue’s harvest of gems features humanistic brain science, integral psychology, the psychology of evil, and therapeutic criticism. We begin with humanistic brain science and the bridgebuilding reflections of two sets of trailblazing investigators—Renate Motschnig-Pitrik and Michael Lux, and Tad Gorske.

In the first article, Motschnig-Pitrik and Lux compare, point-by-point, Rogers’ person-centered theory of personality with Damasio’s neuroscience of emotions. Many readers know Damasio’s work from his groundbreaking *Descartes’ Error*, in which emotion and reason are inextricably linked. In this illuminating article, the authors show how person-centered concepts such as subjectivity, emotional attunement, and self-actualization square virtually seamlessly with Damasio’s holistic observations of the brain.

In the second article, Tad Gorske expands the clinical side of brain science with his humanistic model of neurological assessment. Gorske begins his article with a challenge: How can neurological assessments be more “relevant and responsive” to the needs of patients? He then goes on to provide a humanistic answer to this query by combining both collaborative methods with motivational interviewing to enhance the therapeutic value of sharing test data.

We next move from clinical inquiries to inquiries into modern society, with Steven Bartlett’s “Humanistic Psychology of Human Evil.” In this evocative essay, Bartlett draws on two of the great social theorists of the 20th century, Ernest Becker and Arthur Koestler, to explain what Bartlett calls “universal pathologies,” or, to twist Arendt’s familiar phrase, the “evil of banalities.” I strongly urge you to read this timely study of the ways and means that whole societies become pathological, and the steps, limited as they may be, that can be taken to address the dilemma.

In our next article, Daryl Paulson expands the reach of individual and collective inquiry with “Wilber’s Integral Philosophy.” As readers know, I have been a sometime critic of Wilber’s far-ranging worldview (see *JHP* volumes 27[2] and 29[4]), but I must say that I found Paulson’s treatment of its latest incarnation both judicious and captivating. Paulson sets forth the basic tenets of integral philosophy, considers those tenets in the light of parallel purviews within humanistic and transpersonal psychology, and traces the implications of those findings for an “authentic” and “pragmatic” spiritual practice.

We close our issue with two articles on the theory and practice of effective psychotherapy. In the first article, David Engle and Hal Arkowitz propose a revised theory of “resistant ambivalence” in therapy. Taking their cue in part from existential–humanistic theorists, the authors advocate for a “multivoiced” understanding of resistant ambivalence. This approach empowers clients rather than “cookbook” formulas to make the decision about how and whether resistant ambivalence can be overcome. I urge you to read more about how the “Two-Chair Approach” and “Motivational Interviewing” are key strategies in the facilitation of the aforementioned process.

In the final article of this issue, David Elkins elucidates the latest findings on short-term, linear therapies—and it isn’t a pretty picture. This article is one of a series of pieces that Elkins has authored (see *JHP* volume 47[4] and another, forthcoming, on the medical model) that carefully and methodically detail the problems with symptom-focused, mainstream approaches. In this article, Elkins examines the latest meta-analytic findings on short-term therapies and finds those therapies wanting. But he does not dismiss them out of hand. Instead, he views them as potentially effective adjuncts within a larger humanistic–integrative frame. As you will see in the article, some of the most authoritative therapy researchers are now, at last, reaching a parallel conclusion, which is welcome news indeed.

Many of us in the humanistic community are mourning the passing, on February 18th, 2008, of a beloved mentor, friend, and colleague, Mike Arons. At the behest of his own mentor, Abraham Maslow, Mike launched the State University of West Georgia Psychology Department, and, in a single stroke, was responsible for some of the most innovative and stimulating curricula of our humanistic lineage. I know because I was honored to have worked closely with Mike while earning my Master’s Degree at West Georgia. In the Fall 2008 issue, we plan to have a fuller tribute and commemoration of Mike, along with, fittingly, a celebration of the centenary of *JHP*’s founding editor, Abe Maslow.

— KIRK SCHNEIDER
Jim Bugental, Existential–Humanistic Pioneer, Dies at 92

We are truly sorry to report that our teacher, mentor, and friend, James F. T. Bugental, Ph.D., died on Thursday, September 18. For over half a century he was a tireless contributor and visionary, writing such classic texts as The Art of the Psychotherapist and Psychotherapy Isn’t What You Think. He touched our lives deeply—and we know he had a similar effect on thousands of others. He has a special place in our hearts for many reasons, including the fact that our video of him was the genesis of psychotherapy.net, and that his interview launched our website. Thank you, Jim, for all that you have generously given us; your zest for life continues to inspire.

— Bernard Nisenholz
California State University Northridge
drbernie@sbcglobal.net

Open Faculty Positions at California Institute for Integral Studies (CIIS)
Two faculty positions starting August 2009

The Integral Counseling Psychology (ICP) Program of the California Institute of Integral Studies (CIIS) is accepting applications for two full-time faculty positions. The ICP program prepares students for the MFT license and a career in psychotherapy.

Teaching in the undergraduate program allows faculty members the opportunity to exercise broad-ranging intellectual curiosity, to work collaboratively with colleagues and students in formulating interdisciplinary question and inquiries; to develop and implement curriculum that addresses multicultural issues; and to create inclusive learning environments for students and faculty members.

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- Demonstrated ability to address issues of race, class, and ethnicity that arise in the classroom
- Affinity for the CIIS mission
- Interest in scholarly productivity

Duties Include:
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- Specific teaching and scholarly interests
- Professional/scholarly work examples
- Names and contact information of three professional references.

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— Alejandro (Alex) R. Jadad, MD DPhil FRCPC FCAHS
ajadad@ehealthinnovation.org, Centre for Global eHealth Innovation; University of Toronto
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CSPP at Alliant International University offers APA-accredited doctoral programs (PsyD and PhD) in Clinical Psychology at five campuses in California, COAMFTE-accredited master’s and doctoral programs in Marital and Family Therapy at four campuses in California, a national postdoctoral master’s program in psychopharmacology, and international programs in Hong Kong, Japan, and Mexico. CSPP’s mission is to provide the highest quality education, training, research, and service in professional psychology and related human service fields. We strive to improve the quality of life by fostering respect for human diversity in a multicultural and international society and by combating discrimination in all its forms. We seek to redefine excellence in scholarship via models of applied clinical research that provide a solid framework to understand and address problems of contemporary life.

The PsyD program in Clinical Psychology at the California School of Professional Psychology of Alliant International University, San Diego, invites applications for a full-time core faculty position. Individuals with strong teaching, clinical, and research interests appropriate to a professional practice-oriented doctoral program, and who have strong commitments to cognitive-behavioral, integrative and systems approaches are especially encouraged. We seek a person who would enhance the Department’s APA-accredited doctoral program in clinical psychology, which operates on a practitioner model. New faculty member will teach behavior-social theories of behavior change and possibly cognitive-affective bases of behavior. Candidates with strong knowledge and interest in psychotherapy integration, third wave behavioral techniques, and the integral model are encouraged to apply. The position involves teaching and both clinical and doctoral research supervision of students.

Applicants should send a cover letter describing your interest and fit for the position, a curriculum vita, copies of teaching evaluations, and three letters of reference to: Angelina Gutierrez, Executive Assistant to the Dean, CSPP; 1 Beach Street, San Francisco, CA 94133; agutierrez3@alliant.edu. Review of applications will begin immediately and continue until the positions are filled.

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Thanks. It's beautiful in this PDF version... and I was a skeptic.
— Dennis Palumbo

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AHP Member Sheila Radha
Conrad's Web Site on Life Mastery Skills

http://www.lifemasteryskills.com:80/

2009–2010 Infant–Parent Mental Health Post-Graduate Certificate Program (IPMHPCP) in California, with University of Massachusetts Boston

Having a local professional attend this 15-month program is an excellent way for communities to increase their infant and early childhood mental health (ECMH) service capacity and build local ECMH leadership expertise. This program has won state and national awards of excellence, and was co-developed and is jointly operated with Dr. Ed Tronick, the University Distinguished Professor at the University of Massachusetts Boston, Director of the Child Development Unit at Children's Hospital Boston, Associate Professor of Maternal-Child Health at Harvard School of Public Health, and Associate Professor of Human Development at Harvard School of Education.

The 2009–2010 class will be the 4th time this 15-month program has been offered since it was developed in 2002. The program will accept a maximum of 35 applicants and is open to psychologists, nurses, physicians, educators, social workers, MFTs, OTs, PTs, SLPs, RDs, and others working with children age 0–5 and their families including those in policy development and administrative positions. Past and current students in the program have come from 23 California counties (San Diego to Lassen), and from New Mexico, Nevada, Wyoming, and Wisconsin. This program is an educational endeavor with University of Massachusetts Boston and is not conducted for profit. Whether you are a practitioner interested in specializing in relationship-based services for infants and children—or can forward this packet to e-mail lists related to the field or to a colleague in the infant–parent field that may be interested in applying to the program—please consider the impact you can have on the lives of children and families by taking action. Thanks.

— Dr. Kristie Brandt, Parent-Infant & Child Institute, P. O. Box 2555, Napa, CA 94558
The Oregon AHP community joined together on Sunday, September 28th, to do their part in making a positive impact on the environment by picking up trash along a one mile stretch of Halsey in East Multnomah County. Portland AHP members (right to left) Ray Siderius, Bob Edelstein, Stephan Tobin (missing), Harriet Jones, Janet Carey, Nancy Freeman, and Paul Rakoczy spent about three hours on the cleanup project while having a few laughs, enjoying the warm summer-like weather, and yes, getting a bit tired out. The group made a positive impact on the scenery along the road while collecting cans, paper, glass, wood, and other items that just did not seem to fit into suburban landscape. (This is the second year that the Oregon AHP group has spiffed up this stretch of roadside.) At the monthly meeting following the cleanup project, all seemed to have a warm feeling about the changes that were accomplished along the roadway (especially after some rest, food, and good conversation).

— PAUL RAKOCZY
Embracing Subjectivity
A Tribute to Jim Bugental

December 25, 1915, to September 18, 2008

James F. T. Bugental, Ph.D., served as the first president of the Association of Humanistic Psychology in 1962. He also helped organize the Old Saybrook Conference in 1964, a gathering of great minds which helped clarify the vision of humanistic psychology in the United States. Among those present with Jim at this seminal conference were his close friends, colleagues, and mentors—George Kelly, Rollo May, Abraham Maslow, and Carl Rogers.

I interviewed Jim for the February/March 2003 issue of the AHP Perspective. He told me he most wanted to be remembered for “more legitimacy for the subjective life. At a time when I was most productive, I was always trying to storm the wall of psychological science.”

In 1964, when Jim and his colleagues were convening at Old Saybrook, psychology emphasized the objectivity of science and the physical world. In training therapists, the emphasis was on behaviorism and environmental interventions. There was a minimization or even dismissal of one’s subjective life. Jim and his colleagues emphasized and popularized humanistic psychology, which was termed the third force in psychology. This perspective included a focus on subjectivity as the main energy source and guiding force in our lives. Subjectivity is the accessing of one’s inner life—including thoughts, feelings, bodily sensations, memories, images, hopes, fears, expectations, anxieties, perceptions, etc. Another focus is to translate one’s subjectivity through expression and actualization into the outer, objective, physical world. This was based upon the belief that we are beings-in-the-world.

One way Jim facilitated his clients and students moving deeper into their subjectivity was through the inward searching process. This entails paying attention moment by moment to the inner flow of consciousness moving through you. He emphasized that the present moment is the only true reality we have. Each of our present moment realities are uniquely ours. Jim encouraged us to trust that in each moment we would be pulled toward the direction that is right for each of us.

And there is always something more, as one moment leads to another with a new set of awarenesses. Or as Jim liked to say, “And now..., And now..., And now...”

In honor of Jim, I thought it would be fitting to write a personal letter to him, as I search inwardly for what memories, feelings, and perceptions stand out now as I reflect on our relationship.

Dear Jim,

You were important to so many people, and you made such a profound contribution to the development of existential humanistic psychotherapy. I feel privileged to have had you as my mentor, friend, colleague, and second dad.

I loved your brilliant, clear and lucid mind. From the very beginning, when I first read The Search for Existential Identity, I have very much resonated with your ideas. This alignment has helped me feel strongly a part of the existential humanistic tribe. My work with clients is thoroughly infused with your continual emphasis on ‘inclusion’, not amputation and ‘alliance and context’. Your ‘givens of being human’ are brilliant. I especially value your concept of the joker in the deck—that as human beings we are aware, and we are aware that we are aware, which allows us to be the authors of our own lives. It is exciting for me to see my students’ joy and enthusiasm when I teach and facilitate these viewpoints. Your philosophy and psychotherapy speak to my soul.

Bob Edelstein
I loved your courage to share so openly who you were, moment by moment. There were no pat answers. You always did your own inward searching and were in touch with your subjectivity. Thus you were very congruent, regardless of content. I remember when a student asked what made you such a great therapist. You paused, then got choked up when you replied that it was your deep belief in and awe of the courage of clients’ (and all human beings) to reclaim themselves despite tremendous past hurts, pains, and fears. I also remember you being very firmly challenging when you felt you needed to be. I recall a time when you were frustrated that we (your students) were not sufficiently tagging the resistances of our clients. You stood your ground until we understood and demonstrated what you were teaching us. Indeed, your courage to be so authentic was part of your masterful teaching.

I loved that you were so open to being challenged by your students and colleagues, and modifying your views if you felt it was warranted. It felt very good to me to experience your valuing of my personality and viewpoints, even when they were different from yours. I remember when I asked if you would provide phone case consultations for me. You said you were suspect of the idea because you liked to see the visual cues when working with clients and students. However, you agreed to try it out, and you later acknowledged how surprised and pleased you were that it was so very effective.

I loved the encouragement and validation you gave to your colleagues and students. You conveyed this through your gentle yet very powerful presence. I experienced this when I was creating an existential humanistic training and case consultation group. The training was based on your book *The Art of the Psychotherapist*. You were very pleased with this, not because I was using your book, but rather because I was being creative and risk-taking in developing and implementing my own way to train colleagues and students.

I loved your humbleness. You refused to sit on the pedestal of cherished teacher to be idolized. I remember if one of us served you dessert at a residential conference, you would return the courtesy the next night. It was such a simple and direct expression of you treating us as equals.

I loved your irreverence and feisty attitude. I remember when our Art of the Psychotherapist group was concerned about your ageing and eventually dying. This was when you were only a chipper 80 years young. You let us know two reflections you had about your eventual dying. You said, “Don’t worry—after I die, I will still be irascibly bugging you to do your work, personally and professionally, from wherever I will be.” You also said “I’m not worried about dying. I figure people have done it before me, people will do it after me, so I figure I can do it too.”

I loved your sense of humor, quick wit, and corny puns. One memory I have occurred in 2006, four years after your stroke, when my family was having brunch with you and Elizabeth. I said, “Jim, you look good.” You said “You bet!” and promptly scanned the table; Elizabeth, and the room—to show me all the ways you see well. There was no denying that both things were true—you looked good and saw well. I also valued how your humor honored the vulnerability of the human experience. You emphasized that we are all on our unique paths, that none of us are perfect, and thus we are always learning and growing. I remember once sharing that at times I felt flat as a therapist and told you that I realized I became flat when I was trying to be too much like you, rather than being my authentic self. In those moments I would get confused, not knowing if I was Bob or Bugental. You smiled and said you empathized with my dilemma, for sometimes you didn’t know if you were Jim or Bugental.

I loved your generosity. You made space in your schedule to come to Portland a few times to present workshops. One particular workshop was sponsored by The Association of Humanistic Psychology—Oregon Community. We were in our first year of existence. After the event was over, you surprised us with a donation of half of your profits to help get us off the ground.
His Life Was His Message—
Remembering Jim Bugental

“Dr. Bugental, but there is no such thing as resistance!”

I remember the first time I met Jim Bugental at a two-day workshop he gave in the San Francisco Bay Area. I was a graduate student at Stanford University steeped in Heideggerian phenomenology and philosophy firmly believing that psychological concepts such as resistance were not only archaic remnants of some old worn-out theory but, moreover, actually harming our ability to see the client in front of us. “Hmm, sure there is, I notice it all the time!” is the way Jim, much to my chagrin, responded to my protest, all the while continuing his walk down the school corridor to get himself a cup of coffee. “But resistance is a concept based on an idea of the human being that is static, not a process!” I was mildly irritated by this tall man whom I had considered to be an ally in my quest to overturn academic psychology, and to put an end to this intellectual absurdity still taught at our universities today. I wasn’t sure if I should stay for the rest of the workshop, but I did. Jim began the afternoon by asking the audience if someone wanted to work with him in the front of the class. Some brave soul volunteered and sat on a chair facing Jim. What I saw in the next twenty minutes made me become a student of his existential–humanistic brand of psychotherapy, someone who in the ensuing decades would attend just about every workshop and group supervision he offered.

What fascinated this young revolutionary man, who was ready to expose the illogicality and harm of mainstream psychology, about this theoretically imprecise, tall, and handsome elder? What would make this young man become a Bugentalian, later even a co-teacher and co-author?

There was something about the way Jim worked with the woman from the audience, someone he had never met, who, within some ten minutes time, was at the brink of tears revealing to herself and others the struggles in her life and what troubled her so deeply. There was something about the way Jim was present with her, the way he followed her process, the way he so gently yet clearly helped her uncover what she had not allowed herself to see. Yes, these twenty minutes were unforgettable, life-altering to me.

Some twenty years after this experience took place, I continue to learn and teach about these two fundamental existential–humanistic
His Life Was His Message

terms to which Jim introduced me so powerfully: presence and process. Jim embodied them both. This is what made him so irresistible, made me fall in love with this man irrespective of his philosophical imprecision. As a matter of fact, it did not take too long before I came off my intellectual high horse and began to sense that working in the moment could not be learned through a book but had to be practiced minute by minute.

Jim knew this all too well. His five-day residential workshops were designed to have us students practice over and again working in the here and now, strengthening our presence with our ourselves and the client, and learning the many ways to follow the process of the person whom we were trying to help.

Behind Jim’s existential–humanistic approach to helping others lies a view of the human being in stark contrast to the mainstream understanding of the human being still dominant in the helping professions today. Specifically, the existential perspective understands that the locus of control, the agent of change, resides in the individual seeking help rather than in some outside expert’s intelligence and manipulation. This is why the dominant approach to therapy speaks of treatment, rather than of care and of helping to unfold a client’s process. To speak of treatment means nothing short of stripping clients of their own capacity to help themselves. To treat means: I know something you do not. Whereas the term treatment might more adequately describe the work of the physician in caring for a physical illness—though Rousseau was fond of saying that nature cures and the physician sends the bill—such an attitude is disempowering, even demeaning, when it comes to the care of the human psyche. For even though we might objectify parts of our body and outside world, to objectify the human psyche is equivalent to mind control—I impose my view of reality on yours.

Jim rebelled against such objectification, and was a passionate advocate for human beings’ subjectivity, their meaning, and purpose in life. This passion becomes evident when he writes:

Objectification of human beings is the insanity that is the toxic pollution in the sea in which we swim, the world in which we try to live. We have been hypnotized from our earliest years to believe that it must be so. I want to say that which we learn not to say. I want to stand outside the universal post-hypnotic suggestion, and shout: ‘Wake Up!’

Jim believed in the power of individuals to know what is best for their lives, believed strongly in their ability to make choices and to forward their innermost potential. He believed that people deep inside their subjective selves knew about their path and purpose and that it was a psychotherapist’s job to help the process of discovering this purpose. Jim wanted to teach us to stay out of our clients’ way, wanted to make sure we would serve their ego, not ours.

Privileged to have been his student, I felt Jim’s deeply trusting respect for my inner knowing when I worked with him. It gave me the confidence to believe in my path, the strength to stand up against what I understood to be unjust, the power to be courageous in making difficult choices. Jim’s attitude was one that did not make me feel wrong for who I am, did not pathologize me, and refrained from telling me what to do. When I did ask him for advice, he would answer with a statement well-known to many of his students: ‘You know, I can tell you what to do. But what I will tell you applies to my life only, is valid just for Jim. You need to find your own answer to what is right for you—only you yourself can do that. No one can know about your life, no one can live your life for you.’

Jim’s deep trust in the client’s own process did not make him a fan of diagnosis. A diagnostic system is always based on some normative standards in the back of which hides a certain idealized image of the human being. In contrast, Jim saw a client’s symptoms as a way to reach understanding, held them as a portal to a deeper awareness of his life and path. Clients’ suffering was a good thing in that it forced the issue of change. It is what brought clients to the therapist, what would ultimately guide them away from an erroneous direction they had taken, would make them reflect on the choices they had made.

Jim’s nonjudgmental stance toward the clients and students he helped guide and mentor forms the bedrock of existential–humanistic psychotherapy. But for Jim this was not simply a theoretical frame. He lived this attitude in the way he worked as a therapist, in the way he taught us students to become existentially oriented practitioners. As such, we were in search of meaning, we wanted to know what a person’s life desired to express.

This search for meaning placed a big demand on us therapists, for our ability to understand a client’s journey was limited mostly by how deeply we understood and knew ourselves. Knowing ourselves became the credo we needed to follow if we were to be truly helpful to others. Jim emphasized this focus on our self-awareness in all of his many exercises and teachings. He was fond of saying that
Jim was my “Zen master,” and his first koan was a postcard he sent me following a paper I wrote for his course when I entered the Humanistic Psychology Institute (HPI) in the winter of 1980, when I entered the Humanistic Psychology Institute (HPI). Although I was familiar with his landmark book The Search for Authenticity, I had little real knowledge of the man, and why he was so cherished. I remember we could only go as far and deep with someone else as we had gone or allowed ourselves to go. Not as much intellectual understanding but foremost awareness of who you are, your sensitivities, your knowledge of the lenses through which you saw the world, lay at the heart of what Jim taught us, presented the core of what he called life-changing therapy.

For Jim, psychotherapy was a furthering of the ‘Wake Up’ process from objectification. It was about awareness, not right or wrong, not giving prescriptions, not telling people how to live their lives. Psychotherapy was an art to him, unpredictable; unknowable, paradoxical, whimsical. He was famous for his sense of humor, his clever one-liners, his teasing, witty, and sometimes provocative remarks. He loved to stretch his students to their maximum, would have us work 12 hours a day in his workshop and showed his disapproval when we were a few minutes late to the beginning of his teaching sessions. Jim was a deep and complex human being who allowed us to see depth and complexity in ourselves and others. He was always searching for more, never satisfied with easy answers. He kept stretching himself. In his mid-eighties he confided in some of us that he still had another seven books to write. He was not going to stop. Life was too precious to sit still, too awesome not to explore and discover more.

He loved his work, the people around him, loved life. Above all Jim was human, beautifully human. You leave big shoes to fill, dear friend and teacher—and I love you for it.

NADER ROBERT SHABAHANGI, Ph.D., is a licensed psychotherapist, and received his doctorate from Stanford University. In 1992 he founded the nonprofit Pacific Institute to train psychotherapists in a multicultural, existential approach to counseling in San Francisco. He also founded AgeSong, which develops and operates assisted living communities in the San Francisco Bay Area. Along with the Pacific Institute Internship program and the Existential–Humanistic Institute, he keeps creating innovative programs for seniors, especially in the field of dementia care, and helps with the training of a new generation of existentially oriented psychotherapists. He is the author of Faces of Aging, on reconceptualizing aging, and coauthor of Deeper into the Soul, a book on different approaches to dementia care. His new book, currently in press, Ambiguity of Suffering, explores questions about the nature and care of suffering. nader@agesong.com
“Interlogue.” Jim and Liz had only three internship slots for this enterprise, and I was fortunate enough to be chosen, along with two other students. Everything I had learned during the mentorship now became concentrated and accentuated in the internship. Working with live clients, and having the privilege to engage with Jim and Liz as my supervisors, seemed almost dream-like, and yet the two of them could hardly have been more real. Their training, in fact, was intense, personal, and powerfully down-to-earth, as were their personalities. They were very well-organized, to be sure, but this was tempered by an accessible air: a sense of family, even. I recall one night for example that I slept at the Interlogue office—with their permission, of course, and aside from the chill of the unheated building, I felt right at home.

Jim and I had a warm, profoundly appreciative relationship, but we also had our tensions. Some of these tensions were philosophical, some didactic, and some even Oedipal, but beyond all that, one impression stood the test of time—his smile; that loving, infectious, vexing, wonder-filled smile. And that smile—accompanied by laugh lines—only improved with time; particularly in his retirement years, when the ravages (as well as graces) of age predominated.

Recently, and in the aftermath of Jim’s death, I had the opportunity to participate in a therapy video series for the American Psychological Association at a Midwestern university. Nearby, I stayed in a little Holiday Inn, which is the very same hotel that hosted Jim for a similar assignment some 15 years prior. As I walked the grounds of the hotel, I felt Jim’s presence at my side. It was a gentle, loving presence, accompanied by an encouraging voice. That voice supported me but urged me to stay open to the further implications of ‘the video; like its meaning for a more present-centered society, not just the therapy profession. The voice didn’t go into specifics as to how or in what forms this present-centeredness could manifest, but the message was clear: there is always more, more than what is at first apparent.

That best sums up my experience of Jim: consistently present, but ever available to the “more” just beyond the apparent. And that is what I remember in his smile.

KIRK SCHNEIDER, Ph.D., is Editor of the Journal of Humanistic Psychology, Vice-President of the Existential–Humanistic Institute, and adjunct faculty at Saybrook Graduate School. His most recent book is Existential–Integrative Psychotherapy: Guideposts to the Core of Practice.
Remembering Jim Bugental

— Tom Greening

In 1958 I was finishing my Ph.D. program at the University of Michigan and suddenly realized that I would have to move on and get a job. Of course, the job would have to be in California in driving distance from a ski resort. In Los Angeles I was interviewed by UCLA and by the managing partners of a group practice, Psychological Service Associates (PSA). Jim Bugental and Al Lasko, whom no one had heard of. PSA made me an offer first, and I accepted it, only to wonder if I’d made the right choice when UCLA made me an offer a few days later.

I’m no longer wondering, because Jim and Al, and the others we brought into the group, proved to be inspiring colleagues. Jim supervised me until he moved north. I had been trained psychoanalytically, and all of us in the group went for psychoanalysis. But soon humanistic psychology emerged with Jim’s crucial help, and was blended with existentialism, which I had sampled at Yale in a French literature course. Rollo May published his pivotal book Existence, and soon we made contact with him. Then Jim and others organized the famous Old Saybrook Conference in 1964 http://www.westga.edu/~psydept/osf/elkins.html which forwarded the movement already under way.

I still remember Jim walking into my office in 1971 telling me a committee had reviewed applications for Editor of the Journal of Humanistic Psychology (to succeed Tony Sutich, Abe Maslow, and Miles Vich) and selected me. That turned out to be a 35-year sentence during which I endeavored to implement the vision Jim and others had for the field. I was glad to have the opportunity to publish many articles by Jim.

Jim also led our private practice group (the first such group in the U.S.) in connecting with the newly formed Esalen Institute in the 1960s and with sensitivity training programs at UCLA and Western Training Laboratory. Jim and I, along with Gerry Haigh, Harris Monosoff, Bob Tannenbaum, and Jim Clark met for many years in what was probably the longest running men’s group in history.

For all these rich experiences I am deeply grateful to Jim. My personal life, my career, and existential-humanistic psychology will always bear the indelible mark of his dedication.

No essay about Jim would be complete without mentioning his wife Elizabeth. Here is a poem from the Fall 1996 issue of the Journal of Humanistic Psychology devoted to articles about Jim:

FOR JIM BUGENTAL

Authentic persons everywhere,
Be empathetic, show you care,
Transcend your existential guilt,
Don’t let your will to meaning wilt,
‘Turn off’ TV, forsake the mall,
Come honor our Jim Bugental.
Though he has been here eight decades,
His brilliance never dims or fades.
It’s he who guides us straight and true,
Who sees the soul in each of you.
But who’s behind those books of his?
It’s not some wizard, no—it’s Liz!
So let us cheer and celebrate
These lovebirds whom we think are great.

— Tom Greening

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TOM GREENING, Ph.D., is a psychologist in Los Angeles, and was Editor of the Journal of Humanistic Psychology for 35 years. He is the author of the recently published Words against the Void: Poems of an Existential Psychologist, 2008, University of the Rockies Press, available from Amazon.com.
From Elizabeth to Jim

— Elizabeth Bugental

I’m sure you weren’t perfect. In fact, if I tried at this moment I could come up with some critiques and criticism:

— you had sudden bursts of anger which seemed to come from nowhere, too big, at times, for the occasion, evaporating as fast as they came, leaving me a little breathless but determined to hold my own;
— you were, at times, addicted to your work, to following the trail of your thoughts, captured desperately by your need to get the words down before that great idea escaped, regardless of what else was going on in the “real” world;
— your eyes, thoughts, and words strayed away often to linger lovingly on an attractive woman;
— it took you years to stop smoking;
— you sometimes didn’t pay enough attention to people you cared about, expecting them to stay invisibly

forty years we shared. I’m smiling as I write this, and, if you are here, you are smiling, too, and you will begin listing your complaints about me to keep the score even. And then today, because we are old with a long perspective and an easier balance, we would probably laugh. And then maybe we would shed a few rueful tears at this ridiculous rift in our precious time together. And then we would remind one another that these little unhappy sprinklings of spice tickle our complaisance, opening a vent of fresh air. Because, really, for better and for worse, we have always known our love holds us very tightly, siphoning up all the space between us.

I needed to say all this because you know it all anyway and I don’t want you to dismiss the rest of what I have to say. You told me many times that my self-criticism was to me every day. You leave me safely comforted, surrounded by the love you are sending me from everyone you touched.

ELIZABETH BUGENTAL, psychotherapist, was in private practice with Jim Bugental for 20 years and was married to him for 40 years. She is the author of AgeSong: Meditations for Our Later Years. lizziebug@gmail.com

and silently close while you followed your own seductive agenda. I can’t think of anything else right now, but I’m sure there were other complaints I felt called upon to bring to your attention in the

was your only enemy, the only place you couldn’t reach me. I’m shedding it now, meeting you out here in the open, speaking our truth. You would appreciate my saying it to the Association you helped found, dedicated to personal authenticity.

My darling, you were my perfect match, the love of my life. If I hadn’t agreed with you anyway, the way you lived after your stroke, in that limbo of unknowing, would have forced me to believe everything you labored all your life to learn.

For almost six years I watched you live your personal truth day after day. Unable to put sentences together, to hold a pen or use the computer, you continued to “play the hand you were dealt” with elegance and grace. You stayed in the present, smiled at us all, thanked us for every little thing you made us laugh, emanated love, filled our home with joy. You continued to respond to every word and touch, making us feel noticed, loved, important. When you said, “I love you so much,” over and over, it was a fresh thought in the moment, filled with warmth and, sometimes, tears, so it was easy to answer you with a full heart.

Though you are gone, and I miss you beyond words, you speak to me every day. You leave me safely comforted, surrounded by the love you are sending me from everyone you touched.
FROM ELIZABETH TO JIM
Supporting an Obama Presidency through a Transformative Political Psychology  

— Peter T. Dunlap

Something new is afoot—we can all feel it. What it is remains a mystery. The world has changed. Have we landed on an alien planet? Are we shipwrecked on a new shore? Are we facing collapse, transformation, or both? Can globalization be transformed into a world community, or will we revert back to the worse sort of religious domination and tribal warfare? Do we need to retreat into some form of bioregionalism and pray for the rest of the world? What are our opportunities, our moral responsibilities?

Albert Einstein said that human problems cannot be solved from the same level of development that created them. As we watch the fabric of our economy unravel around us, who will lead us to the level of development that can resolve and not repeat our current problems? Does Barack Obama have the right stuff? Initially, the answer is a resounding “yes—he has the right stuff.” But given how much of the future is up to the whole of our society, putting all of our hope on the incoming Administration isn’t enough. As psychologists and psychotherapists, in particular, the future depends on us coming out of our clinics, our meditation practices, ending our retreats, and joining President Obama in the public sphere.

In the November/December issue of Tikkun magazine, I write about Obama’s significant political development and the necessity for all of us, especially those of us with psychological training, to learn from, meet, and go beyond those leadership capacities Obama clearly embodies. There I assert that Obama’s success comes largely from two things: first, his ability to overcome the traditional liberal prejudice against religion and thus acquire a personal spirituality and shared religiosity; and second, his significant emotional intelligence.

In the face of Obama’s success, it is crucial that we do not go limp with relief, but vigorously pursue the development of the same and other leadership capacities embodied by Obama. It falls to psychology to assert itself as a social science and as a discipline with unique vocational applicability in this task of identifying these capacities and developing practices that would enable an increasing number of liberal/progressive leaders and activists to embody them.

The November/December Psychotherapy Networker magazine has a cover page that exclaims “Now What? Putting therapy skills to work in a post-election world.” There are numerous articles about taking our work as psychotherapists out into the world. The lead article by William Doherty is called “Beyond the Consulting Room.” In that article, Doherty describes how we “place too much importance on who gets elected,” and that we need to “create for ourselves a new professional role: the citizen-therapist for the 21st century—an agent of change, not just a critic of what isn’t changing.” Doherty goes on to tell stories of therapists who are doing just that, as well as describing a path through which therapists and others can follow their passion toward an active involvement in their communities, leading with their psychological capacities.

In my book Awakening Our Faith in the Future: The Advent of Psychological Liberalism (Routledge 2008), there are stories of my work with progressive political leaders to show just how much room there really is for people with psychological training to contribute to building a liberal/progressive movement. Through this work I have come to see the need to bring the psychological into our public life through a new discipline of psychology, which I refer to as a Transformative Political Psychology. I identify its practitioners as transformative political psychologists.

This new professional identity is the direct result of the “political development” of Western culture, that is, its movement toward ever higher levels of human freedom. I draw from British Jungian Andrew Samuels’ book The Political Psyche in which he shows how individuals can be said to develop politically. Based on Samuels work, and the developmental theory of Ken Wilber and Clare Graves, I present a theory of “political development” that identifies the stages and phases of political development through which Western culture is moving to higher levels of human freedom, including what is currently happening in our culture and how we can participate in it.

Central to the theory is the assertion that the process of political development is becoming increasingly psychological, that is, we are moving toward greater freedom through a process of the “liberalization of culture and identity. Over the course of the last 150 years, the political development of our culture is giving rise to a new vocational and institutional form which I refer to as psychological liberalism.

The beginning of psychological liberalism can be traced to the life and
Grandfather Silver Fox Mette

is of Cherokee descent. He is a traditional healer of the lineage of his maternal grandmother. His ancestors moved to Florida decades before the trail of tears. Silver Fox is a Ph. D. Psychotherapist who carries the traditional Cherokee and Chinese body-mind/soul integration practices. As well, he is a professor emeritus of Long Island University and a career psychotherapist. He has also experienced many of the South and Central American indigenous peoples healing ways.

Silver Fox assists people in freeing themselves of toxins of negative experiences, thus bringing out their emotionally healthy selves. The body/mind stores all of one’s experiences. Through body oriented spirituality, sacred approaches, healing occurs.

Grandmother Danuta Snow Song Ogoeno

is from Poland. She is a teacher of traditional wisdom of Seneca Iroquois Wolf Clan and was taught by Grandmother Twylah Nitsch who initiated and empowered her to carry these teachings.

Equally important is her experience with Sunray Meditation Society. Venerable Dhyani Ywahoo instructed her to teach Sunray meditation and the Dance of the four Directions. Danuta was encouraged by these two teachers to take these teachings to Poland after living in Canada for thirty years.

She is a certified psychotherapist at White Lodge College of Psychotherapy based in England.

As a couple Snow Song and Silver Fox

Teach the sacred balance between the male and female. For them all beings live in interdependency. In their work the experience of being one of the larger circle is possible, one that is giving and receiving and breathing with all. In the circle of the group the participants -women, men, children, families, singles - are invited to share oneself. Sharing in community leads to trust and often the other becomes a reflection of oneself. The group process leads to situations which can then lead to sacred ceremonies. Energy is focused and this can bring healing. Silver Fox and his wife Danuta Snow Song live on a residential Peace Village between Kornatka (south of Krakow) and a national forest in Poland.

If you are interested in working more deeply with them you have the possibility to take privates:

Grandfather Silver Fox Mette - Body and Soul Integration

The physical body and life force (the Soul) needs to be in unity to live a life of both physical and emotional good health. Silverfox inherits healing practices from his Cherokee Ancestors, especially the balancing of life force energies. In his body work Silver Fox activates impulses for the self healing of body and soul.

Grandmother Danuta Snow Song Ogoeno - Growing with your Animal Spirit Guides

Danuta is working with the Animal Spirit Guides and the Medicine Wheel of Colours. Everybody has its personal animal spirit guides and colours. Through knowing this medicine one gets a tool to work with and approach ones personal truth. Grandmother Danuta Ogoeno Snow Song gently passes these teachings on, with all of her heart to those who are interested.

www.k-ochana-homeplace.com / e-mail: info@k-ochana-homeplace.com
work of William James. James is one of the first to develop what San Francisco Jungian Joseph Henderson calls a "psychological attitude." James led the way to the cultivation of an internal awareness of human consciousness, which has opened new realms of human freedom, giving rise to my claim that his accomplishment is the beginning of a new form of liberalism. The institutionalization of this attitude in the work of Freud and others has created a new type of individuality that I refer to as the life of the "psychological person." Unfortunately, in the 20th century, the psychological person retreated too far from the public sphere in his/her pursuit of individual development. Fortunately, this creates the opportunity in the 21st century to take our introverted accomplishments back out into the public sphere and birth a new form of individuality—the "psychological citizen."

In order to support the emergence of a "public-psychological liberalism," I have developed a range of rituals or what I call "learning practices" to use with social and political change groups to activate the psychological in the service of raising their political energy, and not simply focusing on their personal development. Through the hands-on practical work I am learning to assess participants' and organizations' levels of political development and to help them establish the practices that would accelerate this development.

Central to these practices is an understanding that political groups who attempt any turn toward the psychological often get mired down in what they have called "endless processing." I'm sure most readers understand this risk, for it is not limited to just political groups. In order to mitigate this group dynamics, I've identified five phases to the process of political development, which help to turn a group away from meandering conversations and toward the practices that accelerate political development.

Using the practices developed within the discipline of transformative political psychology, I am helping progressive and liberal organizations to learn to build community within their organizations in response to their extreme overwork and scant financial resources. In choosing what learning practices to use within a given group, I assess their level of political development to determine what they need. In many groups, this means using simple reflective listening and group interviewing strategies to help participants to learn to share the experiences that have made them inclined to be political, to actively care for their communities. Given the opportunity to share such experiences, individuals find themselves held warmly by other group members which support the growing experience of community in their groups.

I have also had the pleasure of working experimentally with groups at the edge of relatively high levels of political development. In these groups, the emergent capacities that are being realized have significant implications for the future of the liberal/progressive political movement, as well as for human consciousness. While I discuss these capacities at length in my book, I will briefly mention one of them here.

Based on the theory of affect transmutation of Aftab Amer, founder of the Institute of Imaginal Studies, and many other recent studies in affect theory including Diana Fosha's affect-focused psychotherapy, I have developed the idea of what I call "affect freedom," which I describe in my book as:

Affect freedom simply names the capacity to draw from a full range of the biological and psychosocial functions of our emotions for the purpose of determining moral experience and taking effective political action. Affect freedom is the capacity of individuals and groups to use their emotions for what they actually are, that is, to allow people to:

- assess their own and their communities needs;
- connect to one another for the purposes of conviviality and social and political action;
- motivate and direct themselves and others for the purposes of learning, healing, and community engagement.

Restated, affect freedom is the capacity to experience and use a full range of emotion for the psychological, political, and moral needs of one's time.

I suspect that Obama’s emotional intelligence is a result of his realization of a relatively high level of affect freedom. He is modeling for us the public use of emotion at a higher level of political development. The opportunities implied by his success are significant, as we can help other progressive leaders and social change organizations to embody this capacity.

In the months ahead, there is an opportunity to transform how politics is done in our communities, nation, and world. This opportunity is truly a once-in-a-lifetime, or perhaps once-in-a-millennium chance to turn our generation’s attention toward its moral destiny. We can follow Barack Obama and get our own hands around the "arc of history." We have the chance to take whatever psychological depth we have achieved out into the public sphere in order to transform political culture.

Today the opportunity is to become a psychological citizen, to participate in the transformation of political culture, and to realize our human destiny.

PETER T. DUNLAP is a psychologist working in private and political practice. Peter works with political change groups, using educational, healing, and community engagement learning practices. He is the founder of The Center for Political Development and can be contacted at http://www.centerforpoliticaldevelopment.com.
REVIEWS

LIVING DEEPLY: The Art and Science of Transformation in Everyday Life
BY MARILYN MANDALA SCHLITZ, TINA AMOROK, CASSANDRA VIETEN, FOREWORD BY ROBERT A. F. THURMAN
Reviewed by David Lukoff

Living Deeply is a search for the “golden thread of commonality” across transformative practices from a variety of traditions. To find this, the authors set out to create “a map of the transformative terrain” based on the Institute of Noetic Sciences’ decade-long investigation into transformations in human consciousness, the most recent published scientific research on specific practices, along with the authors’ own research. Their studies involved conducting three focus groups, and then following up with in-depth research interviews with 50 world-renowned scholars, teachers, and practitioners drawn from a diverse range of transformative practices and philosophies. The authors made sure to include both traditional world religions as well as emergent forms of spirituality such as holotropic breathwork, A Course in Miracles, neopaganism, neoshamanism, and many more. Then, to test some of the hypotheses they developed from their narrative research, they conducted an online survey to further evaluate questions such as “Do contemplative practices really foster the transformative process? Is a teacher or a community of like-minded practitioners useful? What kinds of practices are most helpful for what kinds of people?”

One area of investigation was the role of “hitting bottom.” The role of suffering was addressed by some of the experts interviewed, and summaries of their views and the use of quotes throughout the book ground the findings in everyday life. In the online survey, half reported becoming interested in transformation after a difficult life event. So one key finding is that both moments of profound awe, wonder, or transcendent bliss as well as experiences of the bowels of hell can instill a strong intention to find out more about what happened—no matter what it takes. It is all grist for the mill, as Ram Dass famously said. As another testament to diversity, the authors found that almost exactly equal numbers of the survey participants said that a formal practice was important in their transformation as said a formal practice wasn’t. And similarly, equal numbers found a teacher or guide important as did not.

While exploring how people experience deep shifts in their consciousness, and how those shifts can lead to healing and wholeness, the authors are not content with “just the facts, ma’am.” They include in each chapter “Experiences of Transformation,” exercises drawn from wisdom traditions or scientific investigations, meant to enhance the reader’s direct experience of the material and enable them to apply transformative experiences in everyday life.

This book is a valuable resource to help explore what roles transformative practices are playing or could play in your own life. There is also a DVD that accompanies this book, which contains nine experiential practices guided by master teachers of transformative traditions, including Catholicism, Religious Science, Buddhism, Himalayan Yoga, Cross-Cultural Shamanism, Sufism, Expressive Arts, Kabbalism, and African Yoruban Spirituality. These are only glimpses but allow one to see what resonates with their own spirituality while also expanding an appreciation for other forms that one isn’t drawn to.

And that is one of the authors’ objectives—to turn readers into scientists conducting their own “n of 1” study of their personal transformative potential and practices. I don’t know about getting enlightened, but I sure felt illuminated while reading this book, as I found myself reflecting on my own commitments to relationships as a path, aikido, and other practices in my current and past life.

DAVID LUKOFF is Co-President of the Association for Transpersonal Psychology and on the faculty at the Institute for Transpersonal Psychology.

THE HIDDEN WHISPER
By J. J. LUMSDEN
Reviewed by Stanley Krippner

The Hidden Whisper is the debut novel from psychologist Dr. J. J. Lumsden that weaves fiction with popular science to explore parapsychological phenomena. It’s different—but the difference is welcome! Written in a brisk and bold style, the book is primarily a mystery novel with a storyline that revolves around poltergeist happenings in an Arizona
The Hidden Whisper is a novel novel (excuse the pun). Dr. Lumsden’s motives clearly were to introduce his readers to the world of parapsychological research in a user-friendly, enjoyable way, as well as to shed light on one of the most fascinating but misunderstood areas of human experience and performance. The fact that the overall concept works is to the author’s credit, and readers should enjoy this book irrespective of their background knowledge or predispositions. In my opinion, Dr. Lumsden may well have created a new art form; it resembles Truman Capote’s In Cold Blood, which was clearly out-of-the-box “fact-fiction” or “faction.” The Hidden Whisper is clearly fiction, but a story placed in an educational context that informs as well as entertains. We might dub it www.fiction.edu and hope that there will be others of its genre.

STANLEY Krippner is professor of psychology at Saybrook Graduate School and a former president of the Association for Humanistic Psychology.

Jesus in Kashmir: The Lost Tomb

By Suzanne Olsson

Reviewed by Paul Von Ward

Suzanne Olsson has written a plausible, robust picture of the personality known as Jesus in the West, which deserves the attention of both serious scholars and believers who wonder about the veracity of some of the claims about his life.

Not an armchair scholar, Suzanne has spent years with Persian, Afghan, Pakistani, Kashmiri, Indian, and Sri Lankan professionals and ordinary people in a search for the Jesus beyond the Gospels. She was caught up in the aftermath of 9/11 on the other side of the Kyber Pass. She often traveled by foot and animal power to identify the legendary sites associated with the major figures of Hebrew history and the Eastern ministry of Jesus and some of his disciples beyond the Tigris and Euphrates and down through India to Sri Lanka.

Old documents and artifacts accessed by Suzanne, with the assistance of indigenous scholars, reveal numerous corroborations of the life of Jesus and his family before and after his crucifixion. Material written in ancient Persian, Pali–Prakrit (ancient Indian languages), Sanskrit, Vedic, Hebrew, and other regional scripts fleshes out (literally) the saga of Adam, Noah, Abraham, Isaac, Jacob, Joseph, Moses, Solomon, David, and Joseph and Jesus. This historical evidence, unknown to all but a few Western scholars, place these legendary archetypes, along with their female partners such as Sarah, Mary, and Marjan, in real time and actual places. These mystical figures are grounded in history by their actual homes, temples, and tombs, whose existence has been lost to the Western mind for almost two millennia.

A TIMELY BOOK

The recent plethora of sensational books in Europe and America about Jesus and Mary Magdalene, their bloodlines, the Mother Mary and Jesus’ siblings, the angel Gabriel, and a virgin birth demonstrate that millions now question the unsubstantiated assumptions of the supernatural theology of Western religions. However, such speculative books would have a small market of...
credulous readers if the public had general access to the more authentic Hebrew and Buddhist literature and the artifacts of the East in Olsson’s book.

This review provides only a sample of Olsson’s well-documented answers to the questions unanswerable by Western historiography. The questions include:

Who was the angel Gabriel who announced to Mary her conception of Jesus? Who were the magi who visited Jesus at the time of his birth? Why would the birth of an illegitimate son of a poor carpenter attract the attention of magi from afar and from Herod the local Roman governor?

Gabriel was likely one of the beings described in the Bible as the “gods who had intercourse with the daughters of men.” The magi who visited Jesus appear to have been Hebrew kings or kings-in-waiting who were members of Jesus’ own royal family tree descended from Noah. They acted as if Jesus was a son of one of the Biblical gods who was destined to become a magi-priest-king.

Why was Jesus described as physically different from others? Where did he spend the years between age 12 and 30? What was his Egyptian connection? Jesus, described as one with unique physical features, and light hair and eyes, was associated with the beings responsible for Adam and others considered progeny of “miraculous” conceptions. As a member of the ruling elite, he was reportedly educated in Egypt in preparation for assuming his birthright as the king of the area known as Kashmir.

What did the title “King of the Jews” mean as it was reportedly inscribed above Jesus’ head on the cross? Why was Jesus missing from the tomb provided by Joseph of Arimathea after the crucifixion? Why did his disciples see and touch him later?

What happened that led to the myth of resurrection? His expected future as the king of the Jewish colony in Kashmir merited the title used in irony by his Sanhedrin opponents who wanted him killed. Taken from the cross before dusk by Pontius Pilate’s soldiers who had been ordered to go easy on him, Jesus survived the crucifixion. When he was well enough, he presented himself to some of his followers. His survival with assistance from “heavenly beings” and his subsequent departure from Israel demanded an explanation for his followers. Legends of earlier Hebrew leaders being taken into the heavens (ascending) in the gods flying vessels added fuel to the supernatural concept of resurrection invented in the New Testament.

Can evidence be found for the descendants of Jesus? How did Jesus fit into the Hebrew genealogy of royal (from the gods’) blood? What did he do after leaving Jerusalem? Olsson reports both the historical accounts of Jesus’ family in Kashmir and the family traditions maintained by his alleged descendants. They describe his extended family as the lineage of Noah and the major Hebrew patriarchs. Jesus was reportedly still working with Thomas and other disciples in the East eleven years after the crucifixion. Texts refer to his coronation as the king of Kashmir and his participation in the 4th Buddhist Council circa 90 CE. Some allege his death at age 100 or over. A case can be made for his progeny.

Why do Christians in the West have so little knowledge of the influence of Jesus in the East? Where was the physical body entombed? When I was in Kashmir years ago, embedded in my Western heritage, and just beginning thinking about my book Gods, Genes & Consciousness: Nonhuman Intervention in Human History, I had little insight into the region’s history that lay beneath the surface or recorded in scattered documents. Suzanne Olsson has now made it possible for others to rediscover the lost half of the Indo-European traditions that gave birth to Western civilization. Tradition and artifacts point to Jesus’ burial in Jewish fashion (east-west alignment) in the tomb known as Rōza Bal, where also lies a 12th-century Muslim on a north-south axis.

The book’s only drawback is that readers who look for a good index and bibliography will be frustrated with this deficiency. The documented sources are scattered throughout the book, so keep notes as you go.

REVIEWS

SAMDHONG RINPOCHE, UNCOMPROMISING TRUTH FOR A COMPROMISED WORLD: Tibetan Buddhism and Today’s World
Edited by Donovan Robert
Foreword by H. H. the 14th Dalai Lama

Reviewed by Samuel Bendeck Sotillos

... The Truth of Selflessness ... emerges as the real remedy for all the crises of our time.
— Samdhong Rinpoche

This book is an uncommon compilation of extraordinarily relevant themes regarding the current state of the contemporary world, presented in a question-and-answer format to the Venerable Professor Samdhong Rinpoche. The themes explored within the text are rarely accessible to audiences outside the Tibetan community or those not practicing Vajrayana (the “Diamond Vehicle”) Buddhism, let alone from someone who holds a unique position of both spiritual authority and temporal power within an orthodox Tibetan Buddhist orientation as Samdhong Rinpoche. Another informing aspect of this book is its lack of interest in superficial details pertaining to biographical information, which is so exhausted in today’s world. The editor notes, “He [Samdhong Rinpoche] conveyed to me his belief that it is the truth itself, and not the individual who speaks it” (p. xiv) that holds ultimate importance.

With this said, Samdhong Rinpoche was born on November 5, 1939, with the Tibetan name Lobzang Tenzin, in Nagduk village of Kham, in Eastern Tibet before the Chinese invasion took place. He was recognized at the age of five to be the reincarnation of the Fourth Samdhong Rinpoche and was elected to be the kalon Tripa or Prime Minister of the Tibetan Government-in-Exile. Following the invasion of Tibet in 1959 by the communist-inspired Chinese Army, Samdhong Rinpoche escaped into exile due to the impending threat on his life, and has since resided in India where the seat of the Tibetan Government-in-Exile resides. His Holiness Tenzin Gyatso, the 14th Dalai Lama, has contributed an insightful foreword to this book conveying his confidence and blessing in Samdhong Rinpoche to speak on behalf of the Tibetan people and the Tibetan Buddhist tradition.

It will also interest readers and practitioners of humanistic and transpersonal psychology to know or recall that Samdhong Rinpoche recently gave the Inaugural Address at the World Congress on Psychology & Spirituality, held in New Delhi, India. The purpose of this congress was the “Furthering Their Integration”—regarding psychology and spirituality. The topic of Samdhong Rinpoche’s Inaugural Address was: “The Dharma of Cultural Preservation”.

This book is divided into six parts, each chapter containing its selected topics and dialogues:

PART I: THE LONG ROAD TO NOW. The editor summarizes this chapter in the following manner: “I wanted Rinpoche’s views on how we have arrived at our present state. I wanted to address subjects concerning the central aspects of human history” (p. 5). Thus this chapter covers a copious spectrum of topics that will draw the interest of readers, such as: Origins, Biological Evolution, Societies, Culture, Governance, Economics, Industry and Commerce, Law, Philosophy, Religion, Morality, Spirituality, Science, Art, Complexity and Escapism, Civilization and Decline, and the Future in Prospect.

Origins: How did the physical world come into existence according to Buddhist cosmology?

In Buddhist doctrine mind has existed from beginningless time, whereas matter has a finite beginning. This also means that matter can come to an end but mind cannot; mind will always exist... This is somewhat different from the majority of religions in our world, which believe in some form of Creator, either personal or impersonal, say, a creative force. Only the Buddhists believe in a collective karmic force rather than in some absolute Creator principle. But in my view these things only represent a difference in language, a different way of saying the same thing (p. 8).

Biological Evolution: Does Buddhism accept evolutionary theory?

Evolution is basically a Western viewpoint (p. 9).

Societies: What is the Buddhist point of view on the individual and his or her role in society?

What can any individual do to make the world a more compassionate place? Firstly, we must consider others as more important than ourselves! I think that is basic Truth (p. 15).

Culture: What is the Buddhist idea of culture, and how are issues of “cultural diversity” and “multiculturalism” viewed?

Any confluence of culture should not become combined with domination or influence over each other; cultures should meet, but cultures should remain within their own identity or within their own nature... So first we should know what culture is, and secondly we should know how to converge these different cultures, and thirdly how to keep these different cultures from dominating each other, yet sharing the goodness (p. 17).

Governance: What is the Buddhist theory of government?

I have always believed in Thoreau’s saying that “that government is best which governs the least” (p. 19).

Economics: Are globalization and spiritual life compatible?

So-called free trade and globalization is very dangerous for human inner spiritual growth, human intelligence, and diversity of cultures. Cultures are being completely destroyed by the pro-
cess of globalization (p. 22).

Industry and Commerce: What was life like in earlier times before the Industrial Revolution and modernity?

Before the Industrial Revolution, humanity was never deprived of their needs; all of them lived with their needs being provided by nature and by themselves, and it was good (p. 24).

Law: What are the pitfalls of the majority rule?

The greatest demerit of today’s social and democratic systems is that the representation of people is a one-way traffic, and the ideas and the rights of the minority are always superseded by the majority (p. 28).

Philosophy: What is real knowledge (gnosis)?

The real knowledge of the thing is not subject to development; it is fully there from the time of its revelation, and it might be transmitted down to a certain point in the lineage, then it begins to deteriorate (p. 32).

Religion: What constitutes an authentic spiritual tradition?

But coming to the tradition of spirituality and the tradition of Dharma, these are again not an evolution. They are revelations of teachings coming from a Higher One. Therefore, I always carefully define the word tradition. An authentic tradition must have three attributes or qualities. First, it is taught or revealed by an authentic source; we can loosely say, by a divine source. Second, it must be transmitted by means of an unbroken lineage from person to person. And third, it must be verifiable through common sense and self-knowledge. So if these three factors are present, then it is an authentic tradition. Otherwise a long-perpetuated custom need not necessarily be a tradition (p. 36).

Morality: What is ethical conduct from a Buddhist perspective?

The seed of virtuous conduct (Shila) is required for one’s own development and also for the establishment of social harmony (p. 39).

Spirituality: Have spiritual traditions evolved through time?

Spirituality is not evolved through the social and biological evolution of humankind. Spirituality is always there . . . . There is no evolution of spirituality (p. 41).

Science: What is the Buddhist perspective on science?

Scientists can learn a great deal from spirituality. Mainly they can learn that they should know the limitations of the ordinary mind . . . . the ordinary mind cannot attain to Absolute Truth (p. 44).

Art: How has sacred art in the Buddhist tradition developed?

Buddhist religious art has not undergone a process of evolution. . . . For example, the mandala, the very complicated mandala, both mandala painting and the construction of the most complex kind: neither is the result of the gradual evolution of art. These were revealed by the Enlightened One: how to make it, how to measure it, and how to color it; all this was revealed at the moment of beginning and has its own significance (p. 47).

Complexity and Escapism: Can one escape worldly problems by engaging in spiritual life or spiritual practices?

There can be no spiritual practice which is motivated by the desire to escape from complexity . . . . In fact, we have never tried to identify correctly the crisis of our time (pp. 51-52).

Civilization and Decline: What is progress and what are the achievements of the West?

And what we have achieved is the amplification and enlargement of our vices (p. 54).

The Future in Prospect: How will globalization affect the future of the world?

. . . . we cannot accommodate a collective Karma to make everyone uniform. Diversity is a law of nature, and therefore diversity will always be there (pp. 57-58).

Part II: THE MODERN INDIVIDUAL. This chapter examines how the human individual, by identifying with a false or fictitious “I”, participates in the collective pathology or fragmentation that is rampant everywhere in the modern and postmodern world. Although Buddhism affirms the idea of Anatman or not-self versus the Hindu (sanatana dharma) idea of Atman or self—both perspectives are complementary (pertaining to the “coincidence of opposites” or coincidencia oppositorum) rather than opposites and are thus still central to the perennial inquiry of “who am I?”

If we look more closely at the Indian tradition, we find different schools of thought saying the same things in different language. The Vedic schools say that you cannot attain Enlightenment without recognizing the Atman (self), and the Buddhist schools say that you cannot attain Enlightenment without recognizing the Anatman (not-self) (p. 69).

Part III: HUMANKIND IN SAMSARA, ON EARTH, AND IN THE UNIVERSE. This chapter
REVIEWS

covers subjects such as Environmental Destruction, Violence and War, America and the Superpower Principle, etc. The editor describes this section: “I wanted Rinpoche to comment on some of the most pertinent collective ills that hold us back from achieving a present world order which might be more conformable to the truest yearnings of the whole of humanity (p. 79).

**The Gap between Governments and the Governed: Are there blind spots in democracy?**

Democracy for the most part is not real democracy. It is mostly hypocrisy. Democracy ordinarily assumes that, while the minority may have their say, the decisions are made by the majority according to the wisdom of the majority. But this is not what is actually happening today. In fact, the will of a small minority leads the majority through domination over the will of the majority and by simply ignoring the majority (p. 81).

**Environmental Destruction: Is there something inherently destructive about the modern and post-modern outlook? Is there a relationship between the ecosystem and its effects upon mental health? What is the relationship between the inner and outer dimensions of the human individual?**

The tendency of self-destruction and the tendency of suicide is, I think, in-built in postmodern civilization. And it is part of the ultramodern or postmodern way of thinking (p. 86). Madness is the inability to discriminate between what is harmful and what is not. And I think that, in this regard, modern people have gone insane (p. 86). One final thing I want to add here is that the outer environment is presented from preservation due to the degradation of our inner environment. Unless we are able to improve our inner environment, our efforts will not be very fruitful. Therefore, each individual should try to improve their inner environment and at the same time to act to preserve/improve the outer environment. Both should go hand in hand, otherwise we care only about improving our outer environment, and this will carry us only so far (p. 88).

**PART IV: TIBET—THE MODERN WORLD’S HIDDEN TRAGEDY.** In this chapter the reader can learn in more detail about the atrocities that have taken place and continue to be inflicted upon the Tibetan people under the Chinese occupation and how these atrocities were and are still being ignored by the majority of the international community.

The Tibetan race has as its responsibility to preserve, promote, and disseminate a certain spiritual heritage, and this has been the case for the last 1500 years at least. Its particular responsibility or job has been to preserve a Buddhist-related spiritual heritage and Buddhist culture, for their own people and for the neighboring peoples: Mongolian, Manchuria, Chinese, Indian. These neighbors were being benefitted by the Tibetan people, and the Tibetan people were not meant to build up economic power or military power or political power. Their main responsibility was to the Buddhist spiritual and cultural heritage (p. 138).

**PART V: SATYAGRAHA AND AHIMSA (TRUTH-INSISTENCE AND NON-HARMFULNESS).** It is here where one can learn more about Samdhong Rinpoche’s efforts to promote a nonviolent approach, as did Mahatma Gandhi for the Indian people. Samdhong Rinpoche has taken a similar stand toward the cruelty and violence that the Tibetan people continue to experience in present day Tibet. Samdhong Rinpoche relates the principles of Satyagraha and Ahimsa in a universal context as they apply to the religions of the world.

So I would say that Satyagraha is an inviolable principle of all religious traditions—as far as my knowledge goes—no spiritual teaching would say that you can or should compromise the Truth. It cannot be given up to the convenience of worldly life. No teacher of Truth would teach against this principle. The explanation of Truth may differ from religion to religion, but the importance of Truth and of remaining with that Truth—in this regard all religions are the same. And particularly when coming to Buddhism, we have more to consider. Buddhist teaching is unlike most of the other religious traditions in that it speaks of two different truths: the Absolute Truth and the relative or conventional truth (p. 169).

**PART VI: THE FOUNDATIONAL VIEW—BUDDHADHARM.** This last chapter provides more extensive and specific details about the Buddhist teachings. These teachings are presented in a manner that is accurate, clear, and concise, benefitting readers who are non-Buddhist, to those who know very little, and to those who have a firm footing on the Buddhist path.

Today when we talk about the Buddha’s teaching of selflessness or the non-self or Shunyata (emptiness), people mostly cannot comprehend the real connotations of these teachings. And they always fall into the error of negating the relative self. When you speak of selflessness, they take it to mean that they are completely devoid of self, that self does not exist at all (p. 202).

And finally we will end this review on an important note that is often taken out of context and confused in the West amongst spiritual seekers:

You cannot be deceived by your inner teacher. . . . [However it should be understood that] For very beginners, I don’t think that without external guidance or without the transmission of an outer teacher, you can simply rely on books or your “inner teacher” (p. 227).

SAMUEL BENDECK SOTILLOS, MA, CPRP, is a mental health counselor in California. His MA is from the Institute for Transpersonal Psychology. He has traveled to sacred sites and had contact with and visited spiritual authorities around the world.
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THE REAL WEALTH OF NATIONS:
Creating a Caring Economy

BY Riane Eisler


Reviewed by Margaret R. Frimoth

Until recently, it seemed that economic literacy was either optional or recreational. If you happened to enjoy “playing” the stock market, then being knowledgeable reduced the risks of the game. However, the recent wild spiraling of the global stock market brought an otherwise ambiguous relationship with economics into much clearer focus. Such a dramatic shift in our collective, economic lives now provides fodder for examination, reflection, and possible cultural transformation. Riane Eisler’s newest book, The Real Wealth of Nations: Creating a Caring Economy, is a timely resource. In the Introduction, she sets the foundation for a comprehensive discussion by stating, “I saw that there is something fundamentally wrong with economic rules and practices that fail to adequately value the most essential human work: the work of caring for ourselves, others, and our Mother Earth.” Her declaration of a “fundamental wrongness” is not a dualistic battle cry, but a declaration that the king is wearing no clothes and we better recognize it and make changes.

Eisler is an acclaimed scholar and award-winning author of several books. Her first book, The Chalice and the Blade: Our History, Our Future (1987, 1995) researched the full history of human-kind, including the omission of ancient, egalitarian cultures. It provided me with an anthropological base to understand the distinction between the “time of the chalice,” when respect for nature and humanity were manifestations of partnership ideologies, as opposed to the “time of the blade,” based primarily on a patriarchal “ranking of one half of humanity over the other” (p. xvii).

For the last two decades, the book has been a steadfast foundation for my work with survivors of domestic and sexual violence. What I had forgotten since my last reading was that Eisler’s conclusion included the need for economic revision. A quote from the 1987 publication could be tomorrow’s news: “at the heart of [a] new economic order will be the replacement of the presently failing ‘dual economy,’ in which the male-dominated economic sector . . . is rewarded by money, status, and power” (p. 201).

She predicts that a future economy “will provide the now-missing basis for an economic system in which caring for others is not just given lip service but is the most highly rewarded, and therefore most highly valued, human activity.” Eisler envisioned a socio-economic transformation that could occur if partnership values replaced the devastating policies endemic to systems of domination. This foresight is apparent throughout her newest book, especially when viewed through the lens of current warfare and economic upheaval.

In writing The Real Wealth of Nations, Eisler initially provides a historical definition of economics by introducing two ancient Greek terms. Oikonomike refers to the running of a household. Chremanstikhe references the running of the market. The latter term acknowledges that the market (chremanstikhe) can grow into an unnatural end when the focus becomes “the accumulation of money for its own sake” (p. 239). Eisler poignantly asks whether cultural transformation can move us away from chremanstikhe and place a monetary value on caring (oikonomike) as a way to create a stronger, healthier economy. As an example, she mentions that we pay plumbers $50 to $60 per hour and child care workers an average of $10 an hour (p. 16).

To further clarify, Eisler explains that current U.S. economics rely heavily on assumptions about supply and demand, coupled with myths of scarcity. Eisler responds to this reliance by redefining it as artificial, created to support a system of domination. She states that because domination systems make it hard to meet basic human needs—including our needs to be valued, to be cared for, to be loved, to be recognized, and to feel that our lives have meaning and purpose—it’s hard for people to feel satisfied. So greed and a sense of needing ever more material goods and status are also artificially produced by the dominant system. . . . We see that what is or is not valued in the market is often distorted by dominator dynamics that get in the way of meeting authentic needs” (p. 33). To transform the system, Eisler reviews the principles of the “old economic map” which is limited to three factors—the market economy, government economy, and illegal economy. A new economic map would include three additional sectors— unpaid community economy, household economy, and natural economy. The new system must begin with the “household as the core inner sector” (p. 13) because it is the area of greatest importance and production, encompassing “high quality human capital” (p. 13).

Eisler builds a case-by-case scenario that supports the new economic map. While I doubted the efficacy of the new ideas, Eisler assembled research to prove the feasibility of economic transformation. The chapter “It Pays to Care—in Dollars and Cents,” is dedicated to comparing the hidden costs of domination systems to systems currently used by nations operating within a more partnership model. In true Eisler style, the end result is one of hopefulness. “Giving real value to caring and caregiving won’t solve all the world’s ills. But it will greatly add to human happiness and fulfillment, and is essential for a more prosperous, equitable, and sustainable future” (p. 91). By the end of the book, Eisler has become a favorite grandmother, gathering us together to tell stories about the “days of old” when people existed under a system of domination, wondering how it could have ever been like that. We listen, inspired, as if reawakened to a distant vision. We can now grasp our stake in the real wealth of nations—a future seeped in caring, caretaking, and partnership.

MARGARET R. FRIMOTH, MA, lives in Astoria, Oregon.

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